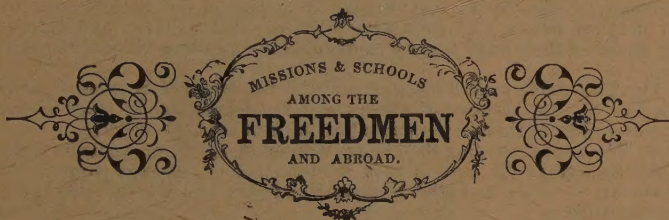


THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."



HE HATH SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE OPPRESSED.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 53 JOHN STREET.

Price, 50 Cents a year, in advance.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

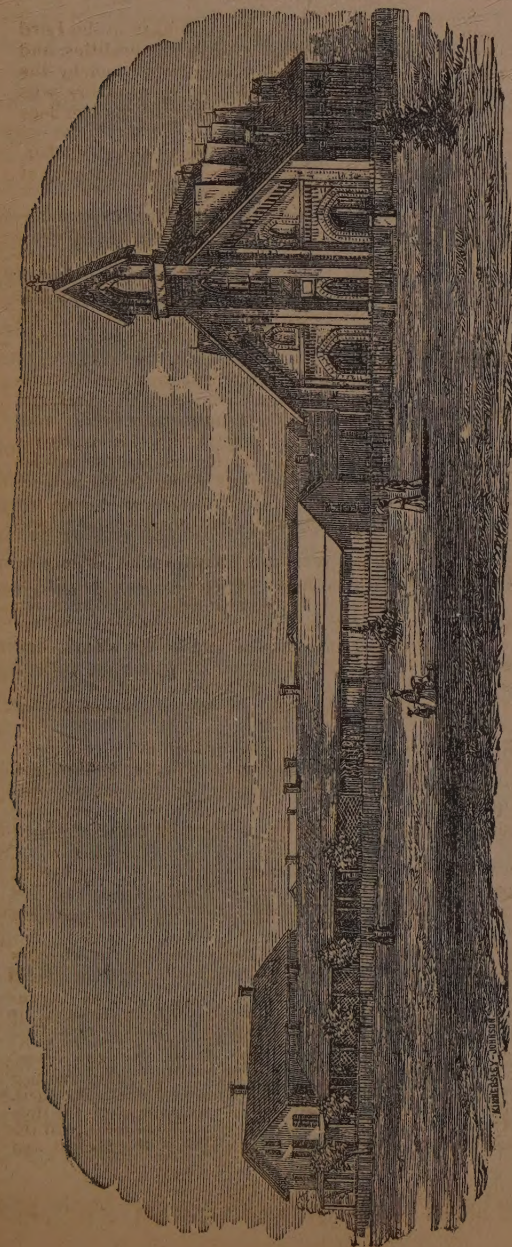
American Missionary.

VOL. XIII.

OCTOBER, 1869.

NO. 10.

AMERICAN MISSIONARY ASSOCIATION.



FISK UNIVERSITY, NASHVILLE, TENN.

In honor of that excellent officer, warm friend of the Freedmen, and devoted Christian man, Gen. CLINTON B. FISK, the institution was named which is sketched above.

The school was first located in the central range of buildings, as seen in the engraving. These were erected for hospital purposes during the war, and were turned over to the American Missionary Association, and the Western

Freedmen's Commission, in 1863. In 1868 the buildings flanking this range on either side were erected. That in the back-ground is a commodious dormitory, and the elegant structure in the foreground is Howard Chapel. An account of its dedication was given in the June number of the "Missionary." At the time of the dedication it was pronounced by a resident of Nashville to be the most tasteful church edifice in the state of Tennessee.

TENNESSEE.**FISK UNIVERSITY,**

BY PROF. JOHN OGDEN.

The credit of founding this institution is due the enlightened Christian enterprise of the A. M. A. and W. F. A. C.

THE GROUNDS.

These—about two and a third acres within the city limits, on one of the principal streets, and near the Chattanooga depot—are plentifully supplied with good water, and are handsomely ornamented with shade and fruit trees, grape arbors, flowers, shrubbery, green sward, a beautiful fountain and graveled walks. These grounds were purchased by, and are in the joint possession of the two societies above named.

BUILDINGS.

A large two and a half storied dormitory, ample for the accommodation of fifty young ladies, two in a room, has been erected, and is now supplied with new and substantial furniture and good bedding. These rooms are well ventilated, and are heated by means of a furnace in the basement. Accommodations for fifty young men in the old building have also been neatly fitted up, and furnished in a similar manner.

These rooms are all kept with the most scrupulous neatness, being inspected daily by the teachers. A bathroom is provided for each building, and students are required to bathe at least twice a week. A laundry, where all washing and ironing will be done, will soon be finished. This will reduce the expense of this item to about one-half the usual rates.

HOWARD CHAPEL.

A beautiful brick chapel, 40 by 80 feet, gothic style, furnished with vestibule and gallery in front, and 16 by 40 feet staging in the rear, where a school of seventy pupils may be seated for examination purposes, has been erected. The main body of this chapel is used daily for opening services of the school, also for Sabbath school preaching and other

religious exercises, both on the Sabbath and during the week.

These buildings, together with those that had already been erected on the grounds when purchased, are owned now by the A. M. A., and are valued at \$35,000. The city lots—eight in all—are valued at \$18,000, making an aggregate of \$53,000. This estimate is based upon the market value of the property; but its equivalent in location and conveniences could not, perhaps, be purchased for less than \$75,000.

Generous donations from the "Freedmen's Bureau" have been received from time to time, which have enabled the Board to erect the aforesaid building, and to make other necessary improvements; and from the Peabody Educational Fund (\$800 per annum) for the benefit of indigent students.

EXPENSES.

The current expenses of the school for the past year, exclusive of teachers' salaries and transportation, have been mostly met by the income arising from tuition fees and room rent. The other expenses, including teachers' salaries, &c., were met by the A. M. A. and W. F. A. C., whose untiring efforts have been so successful in founding this and other similar institutions in the South.

ATTENDANCE.

Of the 357 students present during the year, upwards of forty were from abroad, most from Memphis, Knoxville, and St. Louis, who constituted a part of the family organized in the Home, whose successful operations have formed a topic for the most unqualified commendation by all who have witnessed them. The other students are mostly from Nashville and vicinity, where many of them had enjoyed limited advantages for education previous to the opening of this school. Fifty of the above number of pupils were "high scholars."

THE HOME

is organized and sustained on the prin-

ciples of labor, economy and equality. It is composed of the teachers and students boarding on the grounds, and is so arranged that by a system of detailed labor, in which all of both sexes participate, and by a rigid economy, the expenses, including as good boarding as is usually afforded at boarding-houses for \$5 per week, washing, fuel, lights, room-rent, and all other necessary expenses included, are here brought within the compass of \$2.75 per week. By this arrangement not only better boarding and accommodations are afforded, but the student is trained in matters of housekeeping economy and neatness, and brought under all the social, refining and elevating influences of a Christian *family and home*. No one unacquainted with these means of culture is prepared to estimate the advantages thus secured.

THE SCHOOL,

as now organized, is composed of two grand divisions, viz.: "the Normal and Academic departments." These embrace the high school, teaching class, grammar, secondary and primary grades, the last three under the heads of A and B departments of *Model School*. This latter arrangement is for the accommodation of the teaching class. Forty-one are in the Normal department proper. Twenty-five of these are active teachers in the *Model school*; the others form a class for mere observers.

So great has been the demand for tire class, (41,) and several others, either trained teachers that nearly all in the end have been or will be engaged in teaching during the long vacation, most of the schools continuing up to the first of December. A large class in the high school, during the year, has been preparing to enter the Normal department next year, with the intention of completing the course of study and devoting themselves to teaching.

Classes in the collegiate studies and higher branches have been organized

with a view, as soon as practicable, to organize and equip this department, and to graduate young men and women in the regular college course, or in any other course rightfully belonging to a university. Hitherto, however, under the rapidly increasing demand for trained teachers, the main energies of the school have been devoted to this work of preparation, with a view of making this department of the university a permanent thing.

As has been stated, the leading object at present of this school is the training of teachers. To assist in this work, the sum of \$800 per annum has been received for the past two years, from the "Peabody Educational Fund," to be applied to the part payment of the expenses of worthy student teachers. With this fund from twenty to thirty students have been assisted each year. An undoubted good has been accomplished by this timely aid, whereby many who would otherwise have been deprived of the benefits of the school, have sought its advantages, and gone forth to teach in accordance with the stipulated conditions.

RELIGIOUS CULTURE.

Another peculiar object of this school is to illustrate *in practice* what most educators are willing to admit, in theory at least, viz.: that conversion is the proper door into the kingdom of science, as well as into the kingdom of heaven; that those who climb up some other way add to their weakness or wickedness, more frequently than they do to their power or goodness; that religion can be taught without teaching sectarianism; that science and religion were made to go hand in hand; that the two joined are the heaven-appointed means of lifting humanity to its proper standing and true dignity.

Whether we shall be able to realize our expectations in this reform in education remains to be seen. We are, however, making the attempt now in

the beginnings of the educational career of a very susceptible race of people. We do not believe anything will be gained, but that much must necessarily be lost by deferring this effort.

To show how far we have been able to carry out these principles, and to realize their significance in a very short time, we beg leave to submit the following statements, written by an attentive, interested and honest observer, for another purpose, it is true, but which have a pertinence here.

NASHVILLE, June 24.

The boarding department of the school has been opened to young colored people for two years. During the first year about thirty, and during the year just closed fifty pupils availed themselves of its privileges, and of the influences of the "Home."

We have had some opportunity to try the effect of educating the youth away from their old associations, as compared with the influences which have been exerted upon them at their own homes.

The fifty were gathered from the ordinary homes of colored people as they are in Tennessee. They represent the average of that class of the young people of the state who are interested in securing for themselves the blessings of an education; they had had no previous culture. Such was the material upon which the work of polishing was to be performed.

The influences of the home soon told surprisingly upon their susceptible natures. Indeed many visitors have expressed their surprise at the deference they exhibited toward their teachers, and the kindness and courtesy they always manifested toward each other; this good behavior was not confined to two or three but was characteristic of all. In their intercourse with each other everything was conducted with the utmost propriety. In no instance, as far as can be ascertained, has any case of gross impropriety been committed. It may be stated without fear of contradiction, that it would be difficult to find any school in the country which has excelled this school in a careful observance of all the proprieties of social life.

The religious influence of the school upon the pupils must be felt in order to be appreciated. Out of the fifty who have been under the influence of the Home nearly all have become christians since they entered the school.

It may be stated that during the year there has been almost constantly a deep

religious interest. Several times during the term of school the interest has been such that from six to ten of the young people have been brought to Christ at once. We hope to send out each year from thirty to seventy teachers who shall do much toward lifting the darkness that now prevails over the South.

The young people are very poor; they are without means; nor would it be advisable for them to engage in the labor necessary to secure the means for prosecuting their studies. Yet they are willing to work and to suffer self-denial. Give them cultivated minds, skilled hands and right purposes, and we may hope the best things of them.

Yours truly,

H. S. BENNETT.

Pastor of the Union Church, Fisk University.

CHATTANOOGA, July 23, 1869.

The Savings Bank is doing well, over \$2,000 on interest. The church begins to work; we have already two Mission Sabbath schools, and expect soon to have two more, perhaps four. The Sisters go out two by two, read to the sick and pray with them, and gather in the children and the people to church. Our lot is paid for, centrally located, 100 by 200 feet, and worth to-day \$100 more than we paid for it. It is proposed by the brethren to dig out the basement. I wish you would send us a plan for a nice cheap chapel with basement, say 40 by 60 or 70 feet. We think we can build out of brick nearly as cheap as of wood.

Mrs. Tade is giving music lessons to some four or five on the melodeon. We need very much a piano for these new beginners to practice upon. I wonder if somebody would not like to make us a donation of a second-hand, or perhaps a new one.

Business is now looking up very much; a brighter day seems near at hand. The Cincinnati railroad selecting this point as its terminus has given us a new impulse. I could invest to excellent advantage a thousand dollars, to sell out to the colored people. I can sell lots faster than all the real-estate men put together.

I am fully persuaded now that all that we need to make our church a perfect success, is only the presence and converting power of the Holy Spirit. The Sabbath school is flourishing, the Band of Hope prospers, and the prayer-meetings are well attended. We have begun to lay by on the first day of the week, as the Lord prospers, by which we receive about \$3.50 per week—pretty good, I think.

Yours as ever,

E. O. TADE.

WASHINGTON, D. C.

EVENING SCHOOL.

WASHINGTON, June 7, 1869.

Our mission bell is ringing for evening school. It is the same bell that swung in the tower of the U. S. Christian Communion at City Point, Va., in 1864-5. How many thousands it has called to twilight gatherings for prayer and praise. To how many a soul, sick and wounded with sin, faint and discouraged, these gatherings brought the balm of healing. I seem to see them now: some on crutches and canes, others leaning on comrades; some who are going "to-morrow" to the front, others before whom are remnants of lives broken by hardship and disease. They throng the rude chapel, more hungry and thirsty than they were wont to be at home. Others, lying on their cots, are comforted by the sound of the bell, which they feel is "mercy's summons to a feast of love." Now, thank God, those acres of hospitals are silent and deserted.

THE GATHERING.

The bell rings on in the same line above the cabins of the unfettered, calling them and their children to the spelling book, the needle and the Bible. Here they come with book and slate in hand. They are mostly young men and women, with not a few in middle age. We have two hundred and thirty-two on our rolls. Nearly all are at labor during the day. It is surprising that after the hard day's work, under a

broiling sun, these brawny, hard-handed men will hasten home for a snatch of food and then hurry off a half mile or mile and a half to the night school, and when here keep up a wide-awake interest in their lessons. We have thirteen teachers, of whom twelve are students of Howard University. All of our scholars, except twenty-one, were slaves before the war, as were most of the teachers. One of the latter came from Mississippi last winter. He was teaching there. The Ku-Klux-Klan burnt his school house, and he escaped by the skin of his teeth.

A RUNAWAY SLAVE.—TEACHING.

Another of our teachers, while driven to the Penitentiary of Georgia after a semblance of a trial on a false and malicious charge instigated by his former master, worked the handcuffs off his wrists, hurled them at the head of the officer, at the same instant leaped into a thicket, made his way into the mountains, travelled mostly by night, tied himself in tree tops, where he slept, and in six weeks, by devious routes, looked upon the Capital. He obtained employment as an engineer at a printing establishment, and when he had accumulated a hundred and fifty dollars went up to Howard University, where he is making the most of his late opportunities. His strong experiences drove him to Christ and into a quiet harbor at last. Now he says: "The goodness of God to me seems amazing, and I desire humbly to serve Him by endeavoring to be faithful in whatever He puts before me to do." This purpose is evident in the night-school, where his promptness, energy, modest and courteous demeanor, make him, though not far advanced in his studies, a valuable teacher. May the same spirit of humility and moral earnestness ever abide upon him.

THE RIGHT WAY TO LOOK AT IT.

The call bell strikes, and now the classes are in their places, each class forming a hollow square, with the teacher

in the centre. All eyes are upon the Song Roll. Led by a pleasant-toned melodeon the volume of song ascends:

"We are rising as a people, with the changes of our land,

In the cause of right and justice let us all united stand.

As we rose amid the conflict, when the battle storm was high,

With returning peace we're rising, like the eagle to the sky."

The best of that song is its truth. As a colored man, a preacher of the Gospel, remarked to-day: "Our people are very, very degraded, and it will take a long time for them to recover from slavery; but if we compare them with what they were three years ago the change greatly encourages us." They *are* rising. The black boy at Atlanta saw farther and clearer than some do who will not make the comparison, but insist upon presenting the dark side, which, to be sure, is dark enough. But time with its lessons and the leaven of the Gospel will do for the negro what it did for our more heathenish ancestors. In closing, let me say that I feel more deeply than my words can express that it is a *glorious privilege* to have one's life allotted to him in this age, and to have a share in this humble and exalted work. Great would be the blessing upon the churches if every church in every conference had a missionary in this most needy field. Oh! if our churches at home could only *see* the need, it surely would be done.

Brethren, pray for us.

Yours,

GEO. N. MARDEN.

NORTH CAROLINA.

BY H. S. BEALS.

Visit to Dudley.

We invite attention to the following very interesting sketch. It will well repay perusal.

I write you a more particular account of my late visit to Dudley. I found there, in some aspects, a different people from those usually met among the Freedmen. Scattered among them is a

strong representation of Christian people, whose piety seems purified and sublimated in the furnace of affliction. Ever since the war, as well as before, they have been in perils on every side.

A GOOD MEETING.

On returning there from Wilmington, on Thursday last, I found the people had appointed another meeting in the evening, to ask further advice and instruction. You will pardon me if I give you a careful account of this meeting; of the character of my lecture to them, and their talk to me. One said: "We called this meeting because we are hungry. We want instruction. Nobody ever fed us as you have since you came; nobody ever showed us what we ought to do and be—what the dear Lord has in store for us."

Another, whose family were always free, said: "I have long prayed for such a day as this. Though free in name, we were shut up."

A PERSECUTED FAMILY.

This man has great energy; he accumulated several thousand dollars worth of property before the war, but since then his prosperity seemed to mark him for persecution. Three times he has been broken up by traveling bands of robbers—murderous Ku Klux. The last time they took everything—all their teams, all their produce, crops, all their clothing, not leaving a single change,—firing their house, and ordering them out of the county before morning.

A MUCH-ABUSED BUT MUCH-LOVED BIBLE.

The mother of this family showed me a family Bible whose shattered leaves showed hard usage. "More cruel than all," said she, "after robbing us of every thing, after searching my pockets with a loaded pistol over my head, and taking a little gold and silver we had collected before the war, they vented their rage on this precious Bible; throwing it on the floor, they stamped on it, and kicked

it from one to another, until its scattered leaves almost covered the floor. I loved this Bible; 'twas my Savior's gift. We purchased it years ago for two and a half dollars. I could not read it, but all these long years I've handled it; thousands of times, on Sabbath days, I've sat with it on my lap, turned over its leaves, and remembered my Jesus had made it and sent it to me; that some time he would open it to me. Now he has come. He has sent you. For five long years," said this sainted wife and mother, with tears streaming from her eyes, "we have not been to the communion table."

AN EVENING MEETING.

At my request the meeting in the evening was opened by singing some of their former songs, and one of the brethren leading in prayer.

I talked to them at some length on the necessity of great activity and fidelity on their part, to meet their new obligation, growing out of freedom, and its blessings now offered. I give the tenor of my remarks, because I can convey to you a better idea of the wants and wishes of the people by their effects and influence.

A LAY SERMON.

I spoke on the passage in Ecclesiastes, "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again," trying to show them how all the rivers of God seemed now turned in their direction; wealth, knowledge, power, even the river of life itself seemed bearing down upon them; that, like the sea, they must send these thousand streams back to the infinite giver; that every dollar of wealth acquired must be consecrated to God; that all their education, all the knowledge now offered to them from exhaustless fountains, all the power it conferred, whether political or social or intellectual or moral, must be brought, like the first offering of Abel, in offerings to Jesus, who could only make them free indeed.

I tried also to show them that all Africa waited its redemption at the hands of the Freedmen, for whom now God had unsealed the fountains of his blessing.

WARM RESPONSES.

The feelings they evinced at the close of these remarks were inspiring indeed. There was no noise, no confusion. One said, "I am too full. I cannot tell it. This is just what I want. Some time God will give me language."

Another said: "Yes, this is what I want. I done give my children to God. I've often said, Jesus, take um; now he calls."

Another, "We want the school and the church you speak of." The man who had been a preacher among them wanted I should explain more about our church, what we believed, &c. I read to them again from the bottom of the second page of the "Missionary," with careful explanations of the cardinal doctrines, together with something of the manner of congregational government, telling them that we wished to unite all the friends of our Lord Jesus in one, dropping their little differences.

When asked how many would give their heart and life to such a church, consecrate to its prosperity their prayers and their property, fourteen or fifteen held up their hands. Those not belonging to any church seemed almost equally interested. When asked if they all wanted a school and a minister and a church, they gave a hearty responsive "yes!"

AN EARNEST APPEAL.

Now what shall we do? You will say, where is the money for a school, a minister, a church?

I remember the children of Israel did not wait for the mountains to be leveled, or the sea dried up. They went forward.

God will provide himself the offering. I beg you will enter this work at once. Blessings are to crown our labors, souls

to be our reward. Fifteen hundred dollars will put up buildings that will answer for the first year. Lumber is cheap, labor is cheap on this field. The field is midway between Wilmington and Beaufort, where children are begging for a higher school. We can put up a building 80 by 35 feet, not finishing the lower story until another year.

FAYETTEVILLE, August 31, 1869.

DEAR SIR,

The report enclosed shows a small increase in our school. The weather has been so hot that we have made no effort for a large school, but we expect a large number to enter for the Fall term. Meantime I am repairing and improving our school-house and lot, and am also organizing schools and sending out teachers to the country round about. Eight of my scholars are now teaching schools in this and adjoining counties, and I am preparing to send out six or seven more soon.

Our "Band of Hope" increases in numbers and influence. 148 are now pledged to total abstinence from liquor, tobacco, and profane language.

Our Sunday school is splendid! How can I get a library for it?

Our religious meetings are deeply interesting. We have now two meetings a week, and numbers are inquiring the way of salvation.

The Lord is blessing us with health and strength, and we are content, nay, happy, to be thus busily employed "in the vineyard of the Lord." Thus far I see no reason to regret remaining here this Summer; on the contrary, I rather regret that I did not remain last Summer.

Very truly,

ROBT. HARRIS.

ALABAMA.

TALLADEGA.

Laying Corner-stone — Enthusiasm — Not checked by the great eclipse — Freedmen feasting former Masters.

In the fall of 1867 the American Missionary Association purchased a college property at Talladega, Ala., consisting of 34 acres of land and a fine brick building, 60 by 100 feet, three stories high. This building furnished recitation-rooms, chapel, &c., for the students, but a house for dormitories was still needed. The generous liberality of Rev. L. Foster, of Illinois, supplied in a large measure the means for its erection, and with the active superintendence of Rev. H. E. Brown, our missionary at Talladega, and the industrious labors of the students, the foundation having been prepared, the corner-stone was laid August 7th. We have before us several accounts, published and written. We shall avail ourselves of parts at least of some of these notices.

We begin by copying from the *Cin. Chronicle* a portion of a letter written by an old citizen of Talladega, who served as a colonel in the Confederate army. His testimony is valuable, and we take that portion of it which relates to the general good results of Rev. Mr. Brown's labors:

MY DEAR SIR: I know that your heart will rejoice, as will the heart of every one who loves the quiet work of educating the Freedmen, to learn of the gratifying results which are attending the labors of the Rev. H. E. Brown, and his excellent corps of assistants at this place.

These results are evidenced in the perceptible improvement of the entire colored community. Not only the children, whose tender minds he is to train in the paths of knowledge, but their parents also feel the impress of this training, and are benefited by his influence. For sobriety of habits and propriety of conduct, the people of his charge will compare favorably with any other in the broad expanse of the land. We have a partial evidence of the truth of this assertion in the fact that at our recent election, the 5th instant, over 1,200 colored votes were polled at this place, and not a single instance of disorderly conduct or of drunkenness occurred during the day. Does not this fact speak volumes for the colored people, and for those who have their training in charge? But it remained for this day, the 7th of August, to complete the measure of Mr. Brown's triumph, and this day, with the occasion it was designed to celebrate, will long be remembered by me as one of the most pleasant ones of my life.

The *Talladega Sun* gives an interesting sketch of the whole proceedings:

On Saturday, the 7th instant, the corner-stone of this building was laid with

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (*Psalm cxxvi. vi.*)

appropriate ceremonies, and witnessed by a large concourse from this vicinity and from other communities.

The exercises were begun about two o'clock P. M., a song "Blessed are people, &c." by the class under the conduct and tutelage of Mrs. C. M. Hopson. The song was a fitting prelude to the short, earnest, impressive prayer, addressed by the Rev. H. E. Brown immediately after.

The *Sun* reports the speeches (which our narrow limits compel us to omit), and adds:

Throughout the entire evening, at the exercises at Foster Hall, and at the feast, the most perfect order and harmony prevailed, "and all went merry as a marriage bell." No drunkenness or other impropriety marred the occasion, and more perfect decorum we never saw prevail anywhere. Each one of that vast throng seemed to vie with the other in contributing to the enjoyment of all.

We went there to be entertained, we remained there highly pleased, and we came from there impressed with high hopes and great expectations in behalf of the moral, intellectual, social and political interests of "those who thirst after knowledge."

We close this notice with the graphic and grateful letter of Rev. Mr. Brown:

TALLADEGA, Aug. 11, 1869.

How I wish you could have been here at the "corner-stone" laying! It was far ahead of anything I have ever before witnessed.

We failed to get any speakers from abroad, and so called on home men for their every-day thoughts, in the shape of ten-minute speeches. Our County Solicitor, Circuit Judge, State Treasurer, and member of State Educational Board made the speeches from a platform under that noble oak just in front of the new hall.

The standing masses of people listened intently, as though a new era had come. The eclipse, which you know was nearly total here, drew off the closest attention less than five minutes.

The leading editors, doctors, judges, lawyers, merchants and mechanics, of both political parties, were present, and seemed to rejoice in the new additions to our town, which the building and school are making.

One speaker made some reference to past political strifes, which troubled a few persons present, and cast a momentary shadow over some of our hearts; but other than this all went so pleasantly, and foretold such a future, that we teachers have decided unanimously that no pen can tell the joy and glory of the occasion.

After the speeches and simple ceremonies, came the feast prepared by the colored families of the place. Each family that spread a table had sent out tickets to their former masters, and to other friends, to dine with them on that occasion. Four hundred tickets of invitation were issued to friends.

The large room of Swayne Hall was filled with tables; then its front gallery, then its large schoolroom, and still more tables were wanted.

The tables themselves were only new boards from our sawmill; but when the clean tablecloths and turkeys and chickens, pies, cakes and sauces, with here and there a kid or a pig, the jellies and melons and peaches and pears—when these all, and much more, came by baskets full on the heads of those that prepared them, and were spread on the tables, it was indeed a sight worth seeing.

But when the families gathered their children, big and little, around those tables, and then sent one of their children to the lower schoolroom to escort up the guests, they seemed to be "rising as a people;" and when those guests, as they took their places at the tables, proved to be the former masters and leading white citizens of the place, as well as colored friends from a distance, all of whom seemed equally rejoiced at sight of the feast, then fit words of rejoicing were wanting, and there was left only a dim vision of years of reconstruction being crowded into a single day.

Yours in the work,

H. E. BROWN,

American Missionary.

NEW YORK, OCTOBER, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Twenty-third Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in MOUNT VERNON, Ohio (in Rev. Mr. Monroe's church), commencing on Wednesday, October 27th, at three o'clock, P. M.

The report of the Executive Committee will be presented on Wednesday afternoon. The Annual Sermon will be preached in the evening by Rev. J. M. Sturtevant, D. D., President of Illinois College, Jacksonville, Ill. Addresses, discussions and resolutions respecting the work of the Association may be expected.

Ample and cheerfully given hospitalities will greet all who may attend. Let us have a full meeting.

An amendment is proposed to the second article of the constitution, so as to read as follows; in order that it may conform to the provisions of our charter.

"Art. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures, in our own and other countries which are destitute of them, or which present open and urgent fields of effort."

REDUCED FARES ON RAILROADS.

Through the efficient exertions of a friend in Mount Vernon, we are able to announce that an unusual number of railroads will grant half-fare arrangements to persons attending our Annual Meeting. A list of

these roads will be completed as soon as possible, and published in the papers.

In view of these facilities, and of the desirableness of giving our Anniversary a more popular and influential character, we hope our friends will make a special and individual effort to render the next a large and interesting gathering. Let every one who reads this regard it as a personal invitation to attend.

OUR FINANCES.

As we go to press, we learn with pleasure that the American Board will again hold its Annual Meeting under the cheering influence of a relieved treasury! Its friends have once more rallied nobly, contributing more than \$140,000 in the last six weeks.

We wish we could chronicle a like success for our appeals. A much less sum in this period would have freed us from debt, and enabled us to go to our Annual Meeting in Ohio with great rejoicing. No organization ever had warmer or more self-denying friends than this Association; many of them are wealthy; and the whole nation recognizes its obligation to the Freedmen.

Is it not possible that a generous and wise impulse may "provoke to love and good works?" A little from many, and more from a few, will suffice. If each one who reads this will send, at once, what the best promptings of his heart dictates, our treasury will be relieved, and our new year begin with thanksgivings.

COMMUNION FURNITURE.

Churches purchasing new sets for the Communion Service and at a loss to know how to dispose of the old, are invited to send them to us, for we can find good places for them.

CORNER-STONE.

The laying of the corner-stone at Talladega, Ala., was an unusually interesting affair, and is well described in the several articles we furnish on the subject in this number.

FISK UNIVERSITY BUILDINGS.

The engraving of these buildings, found on our first page, will attract the attention of our readers. The extended notice of the institution by Prof. Ogden will well repay perusal; and as for the statements added by Bro. Bennett, we can bear witness of their accuracy. We have sat in that circle of teachers and pupils, "joying and beholding their order," as they gathered for family worship, and tears of thankfulness for what we saw, were the witnesses of the interest awakened in our mind.

SOUTHERN LIFE.

The days of violence and persecution are not ended in the South yet. We give a few items in our pages, illustrating this statement. The case of the two young colored teachers who were dragged from their beds and horribly scourged, will awaken sympathy and indignation.

A DISINTERESTED WITNESS.

We copy in another column, an article from the *Congregationalist*, which we judge, by the initials at the bottom, was written by Alexander Hyde, Esq., one of the gentlemen who recently visited Hampton as a committee of examination of the Normal School.

We commend the perusal of this letter to all who do not understand the value of *Christian education* in so regulating

the enthusiasm of negro worship as to retain its vivacity.

CATHOLIC COLLECTIONS FOR FREEDMEN.

(From the *Brooklyn Times*, Aug. 30.)

"THE COLORED CATHOLICS OF KENTUCKY.

"Sermon by Rev. John L. Spaulding, of Louisville.

"Rev. John L. Spaulding, nephew of Archbishop Spaulding, preached yesterday morning in Saints Peter and Paul's church (Rev. S. Malone's) in Second street, to a large and highly-intelligent congregation, in aid of a church soon to be erected in Louisville, Kentucky, for colored people."

[We omit the report of the body of the sermon, and give only the practical application.]

"Since the recent changes in this country, the Holy Father wished that something should be done towards saving the souls of the negroes south. The bishops had discussed the matter at Baltimore, and it was decided to leave it to the bishops of the several dioceses to bring the negroes into the Catholic church. The bishops had therefore resolved to build churches exclusively for colored people; and since the latter were poor and unthrifty, the bishops appealed to other Catholics to help the good work. There were a thousand colored Catholics in Louisville, Ky., and the bishop of the diocese had resolved to build a church for them as an experiment. The great majority were outside the influence of religion. When a work was progressing prosperously there was no difficulty in obtaining aid, but a little at the start was worth more than a great deal at an advanced stage. He therefore appealed to the congregation as Catholics, and reminded them that charity shown to those with whom they had less natural sympathy was better than charity shown to their friends. He hoped they would, therefore, contribute liberally, and so be the means of saving many immortal souls through all eternity.

"A considerable collection was then taken."

This Brooklyn sermon and collection are only another evidence of the thoroughness with which Rome is prosecuting its plans "to bring the negroes into the Catholic Church." Such collections are not sporadic; what is done in Brooklyn is done all over the country; and there is no doubt that, with the aid mainly of

foreign priests and "sisters," Rome will make a mighty effort to add the Freedmen to the adherents of the "Holy Father."

Some of our readers will be surprised at the number of colored Catholics in Louisville, but we have reason to believe that the statement of the priest is not exaggerated.

EXHIBITIONS OF COLORED CHILDREN.



"The Home for Little Wanderers," and other eleemosynary institutions in New York city have frequently sent out bands of children to sing and recite pieces before public audiences. These efforts have usually been quite successful in awakening interest in the children and in the "Home" or "Mission" which has the care of them.

The experiment has been tried with colored children for the first time recently. Rev. E. P. Stone, Agent of the American Missionary Association, (assisted by Mrs. Emily Piper and Miss Laura J. Noble,) has brought from Wilmington, N. C., and exhibited, in a number of towns in the state of Maine,

five children, whose photographs we present above.

How well they performed their parts, what audiences they called out, and how enthusiastic their hearers were, will be seen by the following extracts:

From the FARMINGTON (Me.) *Chronicle*.

"The Congregational church was filled last Wednesday evening, to witness the practical illustration of the results of missionary labor among the colored people of the South, and we are certain if any persons went there with the impression that 'the negro can't learn anything, and isn't capable of being anything but a servant,' as we heard a to-be-pitied white man say the day before, they must have been convinced to the contrary. We wish every man and woman in the country whose reason has been crusted all over with prejudice against the negro, could have heard and seen the little orphan Eliza. She is only three and a half years old, but we heard one little miss of about twelve summers say, as she left the church that night, 'little Eliza has made me feel ashamed of myself for not knowing more!' She repeated whole chapters of the Bible with wonderful accuracy, sang songs, and passed quite a severe examination in geography. Robbie, nine years of age, and Bennie, eleven years, gave one or two declamations which would have done credit to much older white children. Susie, five years, and Toney, six, each did remarkably well in their impersonations of different characters, Bennie read a hymn selected by a gentleman in the audience, and we make the assertion, with no fear of contradiction, that there was not a man in the house who could have read it better. The Missionary Association may well feel proud of such exhibitions. God speed the Association; may its laborers be many, for the field is wide and much remains for it to do before the noble work upon which it has entered shall be completed."

Rev. Mr. Howard (Meth.), of Farmington, says:

"The exhibition by Rev. Mr. Stone and his colored children, last evening, was more than satisfactory; the house was crowded, the interest unflagging, and the impressions made better than ten sermons by able men upon the work at the South. I only regretted that the whole town could not hear them."

Hon. S. P. MERRILL, M. C., of Farmington, adds:

"I am pleased to say that the ability

manifested by the children far exceeded my expectation. It was an entertainment of great merit, and must exert a healthy influence upon a community, in breaking down the wicked prejudices that so often exist in the minds of people toward people of color."

From the THOMASTON *Free Press*.

"... They gave an exhibition in the Congregational meeting-house last Tuesday evening, which was attended by a large audience, who were delighted and amazed at the evidences of proficiency made by them. Their recitations, readings, singing and declamations, reflected great credit on their teachers, and proved beyond question the capability and earnest desire of these long-wronged ones to rise.

The promptness with which these little children, varying in age from four to eleven years, answered questions relating to the nature and genius of our government, the composition of Congress and prerogatives—how elected, and for what time; the election of President, his duties, prerogatives and limitations, &c., &c., was very pleasing, and would have put many an older face to the blush. We all concluded that if such recitations were general, and such proficiency at all common, the colored people will soon be more intelligently ready for the ballot than multitudes that have exercised the privilege for years."

Judge BELL, of Skowhegan, writes in regard to the meeting there :

"The Methodist vestry was crowded last evening to hear them, and the most intense interest was manifested throughout the whole exercises."

From a BANGOR Exchange.

"The Union Sabbath School Concert, which occurred at the Central church last evening, was a decided success, the exercises being of a very interesting nature, and apparently passed off much to the gratification of the audience. At an early hour the church was packed to overflowing. Prayer was offered by Rev. George W. Field. The chairman then introduced Rev. Mr. Stone, agent of the American Missionary Association, with his little band of colored children, five in number. The exhibition consisted in singing, and repeating of Scripture, in such a manner as would have given great credit to any white children of their ages. Their exercises were interspersed with remarks by Mr. Stone in behalf of the cause which he represents, and also with singing by the schools. At the completion of their part of the programme for the evening, very appropriate and earnest remarks were

made by Rev. Mr. Field and Deacon Thatcher, after which a contribution was taken, which is to be appropriated toward the support of a teacher South. It is hoped that the interest manifested last evening will not abate, and that several teachers may be employed by the different churches and the Sabbath schools of the city, and sent South to assist in educating the Freedmen."

Rev. Mr. Field, of Bangor, addressed a letter to ministers, in which he says :

"I confess to having some misgivings before the trial, but they were entirely uncalled for. The little children work to a charm. The people are sure to be interested in them, and the exercises can be so managed as to leave the most desirable impressions on the auditors. It may be well to say that the exhibition can be made appropriate to a Sabbath school concert, or to any Sabbath meeting. Last evening our church was packed with children and adults, eager to see and hear the colored children, and it could be more easily packed another evening for the same purpose."

This little troupe is now disbanded, but others could be brought from the South if pastors and churches would welcome them.

THE SOUTH.

ITS DARK SIDE.

AN OUTRAGE.

Two Teachers Abused in the worst style of the worst days of Slavery.

NASHVILLE, TENN.

I write to communicate to you a brief account of an outrage which has been perpetrated upon two of the pupils of our schools.

Two young men, Thomas Wells and Israel Aiken, have been attending school at Fisk University for the past two years, and have acquired sufficient knowledge of the common branches to be able to teach school.

Under the impulse of the desire to teach, which we have tried to instil into all our pupils, they went out into the country to a little village called Dresden, and opened a free school for colored children. Dresden is about one hundred and thirty miles from Nashville

on the Nashville and North-western railroad.

Their school prospered in every particular. They had seventy-five pupils, who were under good control, and were making good progress. The white inhabitants seemed to regard their efforts with favor.

Last Thursday night, September 2d, they were aroused from their sleep by two ruffians, one of whom had a strap in his hand, the other a pistol. They cursed them, and swore that they would stop their teaching the "niggers." A rope was fastened around their necks in a slip knot. They were ordered to arise, and without hats or shoes, only half-dressed, were dragged more than a mile into the woods.

Here they were stripped to the skin, with the exception of light undershirts. Then three men, with whips and heavy rods, laid upon their backs with both hands. When these three were exhausted three others took their places, and continued their merciless task. In this way they were whipped by nine or twelve different men until the blood ran through their shirts, and their backs were cruelly lacerated.

As they released them, the ruffians ordered them to run, and as they fled they were followed by a volley of bullets.

They reached Nashville this morning, and have just told us their story. They both acquit the citizens of Dresden of participation in the affair, and think that the perpetrators of the deed were men from some adjoining neighborhood.

I have told you this in as few words as possible, and leave it without comment. You can use it as you see best.

I remain yours truly,
H. S. BENNETT.

THE KU-KLUX EXCITEMENT IN TENNESSEE.—*Meeting of Fugitives in Nashville—Official call for United States Troops.*—

A meeting of the negro fugitives from Rutherford County, Tennessee, and of

those sympathizing with them, was held in Nashville on Tuesday. A committee was appointed to take sworn testimony from those who had received injuries or been threatened. There was some trouble about this on account of the fear among the negroes that if their names were published they would be lynched immediately on their return home. It was arranged that their testimony should be taken as quietly as possible. The committee was to report at another meeting the next day. Ex-Gov. Foote, who was among the speakers, said that if it were necessary a body of 500 men ought to be sent to escort the negroes to their homes, and protect them there. He also offered his services as a lawyer, to prosecute those who had committed the outrages. He remarked that the whole people should unite in their demand upon the Governor, that a military force be sent to protect them, and said it would not cost the colored men one cent if the guilty parties were arrested and prosecuted. George Carter, a colored man, said that the Governor's proclamation, published in the papers and issued a few days ago, amounted to no more than if he had not issued it. There have been outrages committed nearly every day, and yet none of the scoundrels have been arrested and punished. The following letter, calling for United States troops, was sent by the Tennessee Adjutant-General, Private Secretary of Gov. Senter, to Brig.-Gen. Lovell, on Tuesday:

EXECUTIVE DEPARTMENT, NASHVILLE, }
Aug. 31, 1869, }

Brig.-Gen. LOVELL, Commanding United States forces, Nashville, Tenn.

GENERAL: An unfortunate condition of affairs has existed in Rutherford County for several days past. The Executive of the State has no organized force at his command to suppress the riotous proceedings of the lawless bands which have been engaged in predatory night excursions, in the vicinity of Murfreesboro and Smyrna, on various occasions of late. Knowing of no means whereby to restore order and preserve the peace except by an appeal to national authority for at least temporary assistance, I therefore respectfully request that you send a detachment of United States soldiers to Murfreesboro and Smyrna, say 50 to the former and 25 to the latter point, with instructions to assist and aid in maintaining the peace. I would not make this request, but the insurrectionary conduct of the parties engaged has become so formidable that it cannot be overcome by the civil authority of the State. The Sheriff of said County has notified this Department that he cannot command a sufficient force to disperse, or arrest, or bring the parties engaged to justice. Very respectfully,

FRANK HYBERGER,
Adjutant-General and Private Secretary.

Gen. Lovell, on the receipt of the above letter, ordered a detachment of troops to proceed at once to Rutherford County, part to be posted at Murfreesboro' and part at Smyrna. The troops left yesterday afternoon for the scene of the troubles. —*Memphis Post.*

THE AFFAIR AT MOSCOW.—A Colored Man Killed because He Attempted to Exercise His Rights as a Citizen and a Voter.—Beyond the mere statement that there was a disturbance at Moscow on election day and one man killed, we heard nothing until yesterday. The systematic intimidation of colored voters which prevented throughout West Tennessee, and which succeeded in preventing thousands of colored Republican votes being polled at Moscow, resulted in bloodshed, as doubtless it would have done in other places had the colored men insisted on the rights to which they were entitled.

Generally they chose to stand the insults, abuse and threats heaped upon them from white Democrats, and even to stay away from the polls altogether, rather than provoke, or be a party to any disturbance. One colored man at Moscow had the courage to demand his equal rights as a citizen and a voter, and was murdered in cold blood by a member of the intolerant Democracy. Two or three other colored men, who tried to save his life, as they had a right to do, have been forced to seek safety in the woods and in Memphis.—*Memphis Post*.

THE SOUTH.

ITS BRIGHT SIDE.

AUGUSTA, GA.

SCHOOL EXHIBITION.

I wish you could have been present at Miss Engleman's Exhibition, for I am sure you would have been highly gratified with the manner in which her pupils acquitted themselves. I have witnessed many such exhibitions at the North, and though I have known more elaborate pieces, I never saw better rendering of declamations and colloquies, or more successful impersonation of character.

To a stranger I would not have said: Consider that these are *colored* boys and girls, but—Remember that this is their *first attempt*. If white pupils of the same age and advantages do better, then "may I be there to see."

A MODEL PRAYER-MEETING.

While attending the examination of the normal school at Hampton, Va., recently, we enjoyed the great pleasure of spending one evening in the regular prayer-meeting of the negroes. They had been told

that the examining committee might be present, but were exhorted to conduct the exercises as usual. One of the lady teachers opened the meeting by reading a portion of Scripture, and asking one of the young men to lead in prayer. The privilege was then granted to all to speak, pray or sing, as the spirit might move, and well was the time occupied. Short exhortations and prayers followed in quick succession, interspersed with a stanza from some appropriate hymn.

So short was the space between the different exercises, we feared there might be some jargon from two or more obtaining the floor at the same time, but no such confusion occurred. We were so interested in the petitions and remarks, that we did not think of counting the number, but judge there were eight or ten prayers offered, as many exhortations made, and as many verses sung. The prayers were characterized by great directness, reverence, gratitude and fervor. The young ladies exhorted, but did not lead in prayer, as was their custom. This we regretted, as we were told their devotional exercises were of a high order, full of the faith which lays hold on the horns of the altar, and the gentle and earnest pleading which cannot let go without a blessing.

There are some sixty pupils in this school, about equally divided between the sexes, nearly all professors of religion, and all having it in contemplation to become either teachers or preachers. The exercises in the schoolroom had given us very favorable impressions of their intellectual progress, but it remained for the prayer-meeting to develop the religious culture of the negro, the highest cultivation of which man is perceptible. Here his emotional nature found vent, and we would that some of this warmth of emotion could be infused into our prayer-meetings at the North. We have attended somewhat similar meetings at home, when the Spirit was being poured out, and the prayers were many, short and fervent; but these are exceptional, and the spiritual thermometer at most of our prayer-meetings indicates a state of feeling too near zero. But at Hampton the meeting we attended,

we were told, was a specimen of those held throughout the year. The depth of feeling was possibly increased by the consideration that this was the last meeting of the term, but the manifestation of sympathy was somewhat repressed by the presence of strangers. Surely we can learn something from the unsubmitted negro.

A. H.

LEE, MASS., Aug. 12.

—*Congregationalist.*

A PLEA FOR A DEBASED NEGRO RULE.

A very striking statement combined with a still more remarkable argument, says the *New York Times*, comes to us from South Carolina. In 1869, says the *Charleston News*, the twelve Cotton States "will show more true prosperity than any other section of the world." It goes on to estimate the crop of cotton for the present year, which it fixes at 3,000,000 bales. The average value of all the crops will amount to \$64 per head of the population. Every one will be glad to learn that the States in which we have often been told all industries were extinguished, are already making such rapid progress towards a recovery of their former position.

Our contemporary carries his statistics a little more into detail. Assuming that he has taken the necessary pains to insure accuracy, there is great reason to congratulate South Carolina on the falsification of the melancholy predictions which have long been uttered respecting her. She will, we are told, yield products this year worth \$50,000,000, or an average of \$74 62 per head in a population of 670,000, and all this, he adds, disparagingly, "under debasing negro rule." We can only say that the State appears to flourish very well under the infliction. It seems to suit her. We were given to understand that there would be no more cultivation going on in any part of the State when once negroes obtained the ascendancy. Has this prophecy been justified by events? If the Charleston logic is worth anything, we must all agree that it makes out a very strong case for the negroes.

There is another fact mentioned by the same writer which must have taken most Southern people by surprise. "There are now no less than 200,000 whites cultivating cotton with their own hands." This statement is not qualified

in any way—we are not even told, what doubtless is the fact, that the whites thus employed in cotton-growing are at work on the uplands. But the time is by no means remote when we were positively assured that white labor never could be extensively used in South Carolina. To argue against the assertion was to expose oneself to unlimited obloquy. What do we find now? That one-third of the population of South Carolina are actively engaged in the very work which it was believed the negro was specially created to perform. The negro, alone, and in an enslaved condition, was deemed equal to the cultivation of cotton. He would never work as a freeman. Every one of these anticipations has proved erroneous. The white man can grow cotton if he likes, and the negro is very willing to work if any one will pay him proper wages. South Carolina will settle the cotton controversy in England if she continues to advance at her present rate. The inferior staple grown in India will not hold the market even against the "short" staple of South Carolina, and, in the face of such competition, the English Government will scarcely think it worth while to expend money for the encouragement of cotton-growing in their Eastern Empire.—*Georgia (Augusta) Republican.*

ABROAD.

SANDWICH ISLANDS.

Burning of the Female Seminary Building at Makawao. Loss, \$10,000.

Rev. J. S. Green wrote from Makawao, July 19th :

With unfeigned sorrow I report the destruction of the Seminary buildings, schoolhouse, eating and sleeping-rooms, cook-house, the greater part of the furniture, the piano, melodeons, school and music books, and nearly all the bedding and clothing of the sixty-five pupils belonging to the schools—all destroyed by fire in a few minutes, Sabbath day, June 6th. The loss is little, if any, short of ten thousand dollars.

While we mourn the loss of property, and more than all, the breaking up of the school for a long time to come, if not permanently, we have occasion for

gratitude that none of the children were lost or injured. All but one, and she was slightly ill, sat before me in the house of God. They had just finished reciting their Scripture lessons, and I had risen to commence the exercises of the afternoon, when the cry, "Fire at the Seminary," broke upon our ears. The congregation rose *en masse*, rushed from the house, and hastened to the burning building. . . .

The fire originated in a small bathing house, at a little distance from the school building, to the windward, where a fire had never been known to be kindled. The wind being very high, and everything very dry, in a few moments a blackened mass was all that was left of our beautiful seminary.

The loss has awakened a generous sympathy in the island community, and there seems to be a determination to rebuild it without delay. How this will be remains to be seen. That the school was a very popular and a very useful institution cannot be doubted.

MADAGASCAR.

THE QUEEN A CHRISTIAN.

The queen of Madagascar is a member of a Christian church, meekly seeking instruction from native converts. It is an interesting and instructive fact that she dates her religious impressions from the faithful testimony of a Malagassy convert, who, during the persecutions in that island, was burned at the stake. Her prime minister, who is also a Christian, owes his conversion to a Bible presented to him by one of the last martyrs. This precious gift he kept hidden in the enclosure where the late queen stabled her fighting bulls.

SHE REPUDIATES ROMANISM.

The queen and court of this island have made a decided stand against the pope of Rome. A chapel having been erected at Imahamasina, the French, with much importunity, urged the queen to be present at a service therein. On third month 25th, she went with her court. A richly decorated throne had been prepared, and

the chapel decked with artistic skill, and a laudatory national anthem composed for the occasion. But the queen, having advanced half way up the aisle, stood still. According to national usage the dollar of allegiance (*Hasina*) was paid, on which her majesty turned to leave. The special commissioner, almost in desperation, urged her to occupy the throne. Her prime minister said: "The queen came to take *hasina* because the house is hers. The commissioner replied: "I see there is no love, only hatred to France." "There is nothing in the treaty," rejoined the minister, "to compel the queen to pray with you." The royal cortege then withdrew, having been in the chapel about twelve minutes. The congregation, never large, has been reduced by the queen's decided stand against popery, and her refusal to sanction an unscriptural formula by her presence. A letter-writer says: "The whole paraphernalia of priests, altars, madonnas, pictures, incense, music—lost its spell."—*Friends' Review*.

UNITED PRESBYTERIAN HALL.

THE MISSIONARY SOCIETY AND THE FREEDMEN.

The annual business meeting of this society was held in Edinburgh on Monday evening, when the following office-bearers were elected for the ensuing session:—President—Professor Cairns, D. D.; Vice-president—Mr. Traill; Junior Vice-president—Mr. Jameson; Secretary—Mr. Cairstairs; Assistant Secretary—Mr. Paterson; Treasurer—Mr. Gray.

The superintendents for the eastern and western districts, (Mr. Simpson and Mr. Bogue), then gave in their reports of the society's efforts for the emancipated slaves during recess, from which it appeared that in the East there had been held 89 meetings, at which £390 had been collected; in the West, 131 meetings, with collections to £820—making a total of over £1200, more than twice the amount ever reported at this stage of the session for any previous scheme. The largest collections in the church as yet were—Ayr (Mr. M'Innes'), £83; Newington (Rev. James Robertson's), £29 10s.; Perth (Mr. M'Owan's), £28; and Campbeltown (Dr. Boyd's), £26 14s. 6d.

Mr. David Macrae then moved, and Mr. Simpson seconded the following resolution:

"Whereas, at this first meeting after recess, we find that our efforts on behalf of the emancipated slaves in America have already been crowned with a success unparalleled in the history of the society, Resolved, that we humbly and

gratefully recognise in this the special blessing of God, and the profound interest felt by the church in the evangelization of the Freedmen. Resolved further, that we find in this a stimulus to renewed activity during the few weeks that yet remain for the advocacy of this cause, in the hope that we may carry our work to a successful termination, and help, even more than we had hoped to do, in scattering the Bread of Life among these degraded and perishing millions."

The resolutions were unanimously adopted.

The secretary was then instructed to return the society's hearty thanks (1) to the Scottish Bible Society for providing the 10,000 Bibles for the Freedmen at so low a rate; (2) to Messrs. Handyside & Henderson, of the Anchor line, for undertaking to carry the whole donation across the Atlantic freight free; and (3) to the United States Secretary of the Treasury for generously arranging to admit the whole donation into the United States free of all duties and charges.

Seven thousand more Bibles are to be sent out next month.—*Glasgow Herald*.

OBITUARY.

PROF. CHARLES DEXTER CLEVELAND.

It is with sorrow that we announce the death of this esteemed and valued Christian brother. He died suddenly at Philadelphia, in Aug., of heart disease, at the age of 67. He was a son of the very venerable Rev. Charles Cleveland, of Boston. After having served as professor in two colleges, he established a Female seminary of high character in Philadelphia, and is well known in the world of letters as the author of a number of valuable text books.

Prof. Cleveland was an earnest, Christian anti-slavery man, and from the first a warm supporter of the American Missionary Association. He was chosen a Vice-President of the Association at its organization, and held that office at his death. In his last communication to us, dated Bristol, England, July 13, 1869, he proposed, on his return home, to give his services to the Association in raising funds. He had only just returned, after a three years' absence in

Great Britain, when he was thus suddenly stricken down.

We append an article from the *Advocate*, written by his venerable friend, Lewis Tappan, the first Treasurer of our Association:

I have not time, nor have you space, to do full justice to the memory of a man, a scholar, a patriot, a philanthropist, and a Christian, who lived so many years full of useful activities, but who has completed the term assigned him on earth, and, for wise reasons doubtless, has been, under most afflictive circumstances, as it respects his family and friends, summoned as we trust to a sphere of enlarged usefulness. But I must say a word or two of his public spirit, his abhorrence of oppression, his readiness to engage at the command of duty on the unpopular side, and his unflinching adherence to the right at whatever hazard.

In his school, parents connected with slavery, or of pro-slavery proclivities, would often take him aside, complain that he inculcated anti-slavery doctrines, and threaten to remove their daughters. Prof. C., ever courteous, but unflinching, would reply: "As a faithful instructor, I never avoid making suitable comments, as we read in school the page of history or the lessons of morality, but I never introduce abolition sentiments for the sake of uttering them." Some were satisfied and some not. The latter were wont to say: "I will not have my children under abolition teaching, and must remove them." "Very well," the Professor would say, "You can do so, but eight or ten are waiting for vacancies." And that was usually the end of the matter.

Prof. C. took an early and active part as an abolitionist, and he never swerved. With his pen and tongue he was always ready to advocate the rights of his fellow men, and to give the fugitive and the free man of color a cordial grasp of friendship. He was an early member of the American Missionary Association, a constant contributor to its funds, and died one of its Vice-Presidents. He was an active and exemplary member of Rev. Albert Barnes' church, and was an outspoken Christian professor. Who that knew him will ever forget his cheerful spirit and animating voice, his sympathetic and loving nature, his deep regret that all to whom he was bound by ties of kindred and affection did not love the

causes so dear to his own heart, his quick and appreciative mind, his unwearied activity of body and mind? I feel as if I had lost a beloved friend and affectionate brother. I shall lose his cheerful greetings, his words of love and confidence, the strength imparted by his sanguine temperament and hopeful spirit, the inspiration of his zeal, his courage, his fidelity, his trust in God and his confidence in good men. Farewell, dear brother! You have not labored in vain, not spent your strength for naught; you have fought a good fight and won the victory through our Lord and Savior Jesus Christ.

BROOKLYN, Aug. 23, 1869.

From the *Anti-Slavery Reporter*.

THE LATE DR. MASSIE.—We deeply regret to have to record the decease of an active member of the Committee of the British and Foreign Anti-Slavery Society, and a zealous advocate of every good and righteous cause. On the 8th May last, our friend and coadjutor, James William Massie, D. D., LL. D., died suddenly, at the age of 70, at the house of Captain Fair, King's Town, near Dublin, where he was staying on a visit. Dr. Massie was a much-esteemed member of the Congregational body, and had taken part in almost every liberal movement during the greater part of his useful life. Popular education, the free-trade agitation, the anti-slavery cause, each had his thorough support. He was a prominent member of the Union Emancipation Society, formed during the recent civil war in the United States, to enlighten the public mind in England as to the true character of that struggle, and was the bearer of an address to the religious associations in America, signed by many thousands of their co-religionists in this country.

Book Notice.

MAN IN GENESIS AND GEOLOGY, by Rev. J. P. Thompson, D. D., LL. D. S. R. Wells, New York.

The substance of this volume was first given in a series of lectures to the author's congregation in the Broadway Tabernacle, New York. We learn that they were highly appreciated by the audiences—a guarantee, before opening

the book, of its adaptation to popular use; the reading of the volume only confirms the assurance.

The book has a right aim. We cannot state this better than by quoting from the preface:

"The devout inquirer after truth will be bent—not upon devising some compromise between science and the Bible, as presumably at variance—but upon ascertaining the exact facts of nature, as a portion of God's testimony concerning himself, and the precise meaning of the Bible according to legitimate principles of interpretation. When each class of declarations is fairly brought out by its own methods, if there is a seeming discrepancy, neither will be set aside as of inferior authority, but either some error of observation, induction or interpretation will be suspected; or while both forms of testimony are accredited, the decision of the case will be held in abeyance until a more advanced knowledge shall reconcile them from some higher plane, where the harmonies of all Science, physical and metaphysical, and of all Revelation, the secondary and the supernatural, shall interblend without confusion or mistake. It is from this last point of view that this book has been written."

This aim has been so well realized in this small volume of 150 pages, that we commend it to all who wish to secure, in brief compass, a candid statement of of the most recent results of scientific inquiry and of Biblical interpretation on these important topics.

POETRY.

"MAYN'T I BE A BOY?"

"MAYN'T I be a boy" said our Mary,
The tears in her great eyes of blue,
"I'm only a wee little lassie,
There's nothing a woman can do.

"'Tis so, I heard Cousin John say so,
He's home from a great college, too,
He said so just now in the parlor,
'There's nothing a woman can do.'

"I feel it O mamma, don't smile so!
I feel it each day press so hard—
There's Johnnie can wade, he can shovel.
I musn't go out of the yard.

"Last week when I wanted to snowball,
And Johnnie he wanted me too,
Aunt Jane said, 'Oh no! little lady,
It wouldn't be proper for you.'

"I don't care so much for the snowballs,
I think it is rather rude play,
But it's just so with me in the summer,
It's just so with girls every day.

"They musn't run 'round in the meadows,
They'll soil their new muslin, or blonde;
The boys—they just roll up their trousers,
And go out to wade in the pond."

"O mamma, I never can bear it!
Mayn't I be a boy? O please say!
I won't be a cry-boy like Jimmie,
I'll do all you wish every day."

"My wee little lassie, my darling,"
Said I, putting back her soft hair,
"I want you my dear little maiden,
To smooch away all mother's care."

"Who is it when 'pa' comes home weary,
That runs for his slippers and gown?
What eyes does he watch for at morning,
Looking out from their lashes of brown."

"Is there nothing you can do, my darling?
What was it that 'pa' said last night?
'My own little sunbeam is coming,
I know, for the room is so bright.'"

"And there is a secret, my Mary,
Perhaps you will learn it some day,
The hand that is willing and loving,
Will do the most work on the way."

"And the work that is sweetest and dearest,
The work that so many ne'er do,
The great work of making folks happy,
Can be done by a lassie like you."

Congregationalist.

Youth's Department.

—:O:—

A NOBLE ANSWER.

In a sermon preached at Wesley chapel, Baltimore, recently, Rev. Thomas Sargent stated that at a slave market in one of the Southern states, at which he was present, a smart, active colored boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said:

"If I buy you, will you be honest?"

The boy, with a look that baffled description, replied:

"I will be honest whether you buy me or not."

This would, as Mr. Sargent said, do honor to any person of any age.

A MOTHER'S OFFERING.

The following is from an esteemed sister in Christ, whose self-sacrificing philanthropy during the late war was abundant among the soldiers in camp hospitals in this state, and in visits to Washington city and the front for their relief. Her only and much-loved son (for a time in the army), to whom she refers, at length died at her own home.

"Enclosed you will find thirty dollars to constitute my husband a life member of the American Missionary Association. A part of it is money left in the pockets

of my darling, who went from me now nearly three years since, and I send it to help our Father's work. May it serve to comfort some poor heart who has not as many blessings left as your childless friend.

THE LITTLE MISSIONARY.

I should like to tell the children who read the *Missionary* of a little colored girl, nine years old, who gave her heart to Jesus last winter, and then began at once to be a missionary, and her missionary field was the school which she attended. She was born a slave in Alabama, and after the slaves were free she and her grandmother remained with their former mistress. Her mistress was kind to her, but she never learned a letter of the alphabet until last winter, when she went to Tennessee and attended school. I might tell you how diligently she studied and how rapidly she learned, so that at the end of May, when school closed, she could read in easy lessons and knew something of arithmetic; but it was of her, as a *missionary*, that I wished to tell you. In a children's prayer meeting she found Jesus. Gazela came to him, asked him to forgive her sins and make her his child, and he did; from that time she wore a happy face, for her heart was brimming over with love to her Saviour. Then it became her whole business to get other little girls to come to Jesus—not that she neglected her lessons; no, she studied better now, for Jesus helped her. Often I noticed her face hidden in her hands or on the desk before her, and when it was lifted the light that shone there told that she had been with Jesus; sometimes she would give me a bright, quick look of intelligence, by which I understood the deep communings of that little heart with her Saviour. She usually thus prayed before recess, and then, though happy as the rest, jumping the rope and playing as much as the other little girls, yet she found a great deal of time to speak to those about her of Jesus. At noon one day, going to her teacher with a very sad face, she said, "Mattie don't love Jesus."

She was encouraged still to pray for Mattie, and not many days after she came, this time with a beaming face. "Oh! teacher, I asked Mattie to-day did she love Jesus, and she said *yes*. I asked her did she love him *better than any one else*, and she said *yes*." Gazela's faith had triumphed, for when Mattie came it was easy to see that she did love Jesus; the joy and peace which it had brought to her were shining in her face. There are other little girls for whom Gazela prayed, and to whom she talked of the great love of Jesus, and they too gave their hearts to him, and became his dear little children. These little girls loved prayer meetings better than play-days, and some of them always prayed before meeting that Jesus would be there, and he always came. I think the angels must have stopped to listen as one little child after another poured forth her heart in simple, earnest, tearful prayer; and when it was asked if any one wished to speak a word for Jesus, many little hands went up, and one after another rose to tell what Jesus had done for them. Gazela was once asked if she did not think she had been a Christian before she came to school. "No," she replied, very decidedly, "I used sometimes to pray when I lived in Alabama, but I never felt *sure* that my sins were forgiven until our first prayer meeting; now I am so sure that I belong to Jesus."

Little children may not only early belong to Jesus, but may work for him, may early begin the blessed work of bringing souls to Christ, and that is what it is to be a missionary.

HENRIETTA MATSON.

RECEIPTS

FOR AUGUST, 1869.

MAINE.

Augusta. "A Friend".....	5 00
Bangor. Coll. Central Ch. \$49.13, for a Teacher, "Friends" \$15.....	64 13
Brewer. Dea. John Holyoke \$20., and Members First Cong. Soc. \$10. to const. MRS. JOSHUA CHAMBERLAIN, L. M.; Coll. First Cong. Ch. for a Teacher \$18.34.....	48 34
Brunswick Cong. Sab. Sch.....	90 00
Carmel. Union Coll.....	4 76
Cumberland. Mr. Merrill and Family.....	1 50
Dexter. "Friends".....	6 60
Dover. Union Meeting.....	14 82
East Corinth. Union Meeting.....	7 30
Farmington. Joshua Bullen \$40., Union Meeting \$33.25.....	73 25
Hampden. A Lady of Cong. Ch.....	3 65
Lewiston. Pine St. Vestry.....	17 46
Livermore Falls. Union Meeting \$12.68, Rev. S. Allen, Mr and Mrs. L. Stacey and Mrs. Hale \$14 65.....	27 33
Newport. Union Coll.....	5 74
New Sharon. Union Meeting.....	8 69

Pittsfield. Union Coll.....	11 02
Portland. Meeting State St. Ch. \$78.55, W. S. Dana \$10., Miss Elizabeth Wheeler \$3.....	86 55
Saccarappa. "For a Teacher".....	13 00
Skowhegan. Union Meeting.....	14 39
South Berwick. Cong. Ch.....	28 22
Turner. Coll. Meeting Bapt. Ch.....	5 95

NEW HAMPSHIRE.

Amherst. Cong. Ch. (\$30. of which to const. DEB. E. D. BOYLSTON, L. M.)....	75 60
Bennington. Francis Mark Whittemore, deceased.....	25 00
Candia. G. B. Brown and Dr. R. H. Page \$5 ea.....	10 00
Francestown. ESTATE of Miss Harriet D. Adams by Luke W. Preston, Ex.....	25 00
Gilsom. A. W. Kingsbury.....	1 50
Newport. Cong. Ch.....	30 42
Wentworth. Cong. Ch. bal. to const. MRS. ELIZABETH S. SEAGRAVE L. M.....	16 35

VERMONT.

Brattleboro. Miss Miranda Burnap.....	5 00
Chittenden. Cong. Ch.....	15 00
Coventry. Cong. Ch.....	3 00
Cornwall. Cong. Ch. bal. to const. Rev. S. W. MAGILL L. M.....	23 77
Fairlee. OZIAS KING to const. himself L. M.....	30 00
Franklin. Cong. Sab. Sch.....	15 00
Hartford. E. Morris \$50., E. W. Morris \$30., "A Friend" \$1.....	81 00
Jericho Center. Coll.....	10 00
Middlebury. Mrs. D. T. Robinson.....	10 00
Montpelier. Bethany Ch. Sab. Sch.....	48 12
Saint Albans. Hon. L. Brainerd.....	500 00
Springfield. Cong. Ch. to const. Miss GRATIA A. CHIPMAN, MRS. E. F. COLCORD, MISS LUELLA DART, JOHN P. EATON, MRS. HANNAH ELLIS, MISS MARCIA FIELD, R. O. FORBUSH, MRS. MARY M. FULLAM and ALBERT DAVIS, L. M's.....	252 82
Underhill Center. Coll.....	7 00
Waitsfield. Mrs. G. R. T.....	50
West Dover. Cong. Ch.....	8 85
Wilmington. Judah Moore \$60., Cong. Ch. \$23.....	83 00

MASSACHUSETTS.

Amesbury. Individuals by Mrs. Mary A. Perkins.....	6 90
Amesbury and Salisbury, Mills Village. Cong. Ch.....	9 10
Andover. ESTATE of Ebenezer N. Easton, by M. Foster, Ex.....	2079 17
Becket. First Cong. Ch. \$5., Mrs. Cadwell \$2.....	7 00
Berkley. A. Hathaway.....	20 00
Boston. Gardner Edmunds \$50., J. H. Dodge \$10., L. B. Horton \$10., Mrs. J. K. Wiggins \$5.....	75 00
Bridgewater. Central Sq. Trin. Ch. \$46., DR. LEWIS S. HOPKINS \$30., to const. himself L. M.....	76 00
Brighton. Evan. Cong. Ch.....	58 40
Brookfield. Evan. Cong. Ch.....	101 65
Charlestown. "A Friend".....	50 00
Chicopee. "An Old Friend".....	2 00
Chicopee Falls. Miner Kelly.....	5 00
Colerain. Cong. Ch.....	10 35
Conway. Cong. Ch. to const. DAVID LYONS, THOMAS C. FIELD and Miss MARTHA H. CLARY, L. M's.....	94 80
Conway. Cephas Phelps.....	5 00
Curtisville. Mrs. Eliza W. Curtis, half b. of Crockery.....	
Danvers. First Cong. Ch.....	91 00
Deerfield. Cong. Ch.....	27 00
Dorchester. Village Ch. Sab. Sch. \$41 31, B. of C.....	41 31
East Medway. P. Daniels \$5., C. Daniels \$1.50.....	6 50
Erving. Cong. Ch.....	5 00
Essex. Rev. Mr. Bacon, bdl. C.....	
Fitchburg. J. P. Whitney.....	5 00
Greenfield. Cong. Ch. \$67.51, Mr. and Mrs. A. G. Loomis \$10.....	77 51

Groton Centre, Union Ch.	33 20	Milford, Mrs. J. A. S.	50
Lowell, "A Friend"	2 00	Naugatuck, Joseph White	50 00
Lunenburg, Mrs. S. S. J.	50	New Britain, M. M. Davis	5 00
Marshfield, Mrs. N. S. Waterman	10 00	New Haven, "A Friend" \$35., "A Friend" bal. to const. Rev. GEO. L. WALKER L. M. \$20., A. P. Ferguson \$10., "A Friend" \$5.	70 00
Medfield, "A Friend"	1 00	New London, Robert Coit	200 00
Medway, First Cong. Ch. to const. Mrs. LEWIS FISHER, L. M.	30 00	North Coventry, Cong. Ch.	10 00
Monson, A. W. Porter	300 00	Plantville, Cong. Sab. Sch.	41 50
Newburyport, F. W. Smith \$2., Dea. H. Lunt \$1.	3 00	Pomfret, First Cong. Ch.	35 50
Newton Centre, Mrs. J. F. C. Hyde	10 00	Rockville, Mrs. John L. Page for a Teacher	5 00
Newtonville, Central Ch.	62 29	South Britain, Miss N. P. Mitchell	5 00
Northampton, "Two Friends" \$700., First Cong. Ch. \$683.83.	1383 83	Union, Cong. Ch. to const. Mrs. JULIA A. WALKER, L. M.	34 70
Norwich, A Friend	20 00	Waterbury, Second Cong. Ch. (\$30. of which to const. Miss ELIZA H. CHASE, L. M.) \$450., Dea. Aaron Benedict \$350. for a Teacher, Mrs. Saml. Holmes, Mrs. Esther Lindsley, Mrs. H. M. Peck and A. F. Abbott \$5. ea., M. L. Scudder and M. L. Sperry \$2. ea., Others \$4.75.	828 75
Pepperell, Cong. Ch. to const. DAVID W. JEWETT, L. M.	50 50	Watertown, Benjamin DeForest and John DeForest \$100. ea. for Teachers	200 00
Roxbury, "Miss S. L. K."	10 00	West Meriden, First Cong. Ch.	37 10
Salem, Rev. N. Miner and Wife \$1. ea.	2 00	Westminster	50
Sharon, Rev. A. P. Chute	7 00	Westport, Cong. Ch.	61 76
Sheffield, E. Merriman \$2., Mrs. B. M. 25c.	2 25	West Winsted, Second Cong. Ch. for a Teacher \$293.40, "A Friend" for a Teacher \$150.	543 40
Shelbourne Falls, Cong. Ch.	17 95	Wethersfield, Cong. Ch. (\$30. of which from Elisha Johnson to const. Mrs. E. JOHNSON, L. M.) for a Teacher	195 25
South Dedham, Cong. Ch.	56 00	Windham, Cong. Ch. to const. REV. ADELBUT F. KEITH, L. M.	83 39
South Weymouth, J. Vinson and Mrs. E. T. Loud \$1. ea.	2 00	Windsor Locks, ESTATE of Mrs. Elizabeth H. Bartlett by J. H. Hayden, Ex.	1400 00
Springfield, "Friends"	1000 00	Woodstock, First Cong. Ch. for a Teacher	41 75
Stockbridge, Rev. J. Brewer	5 00		
Stoneham, "Freedman's Friend"	10 00		
Sudbury, Ladies' Miss. Soc. b. of C.			
Sunderland, Cong. Ch. bal. to const. DARWIN M. CLARK and FRANKLIN H. WILLIAMS, L. M's.	42 80		
Walpole, Cong. Ch.	12 00		
Warren, Cong. Ch.	178 10		
Warwick, Julius D. Wheaton \$4., Mrs. M. H. P. Conant \$1.	5 00		
Westfield, Mrs. James Fowler \$5., H. E. W. 50c.	5 50		
West Medway, "A Friend"	2 00		
Weston, Mrs. M. A. H. Bigelow	100 00		
West Newton, Sab. Sch. by C. F. Eddy, Treas.	100 00		
Williamstown, Cong. Sab. Sch.	15 00		
Winchendon, Miss S. A. Fay	50 00		
Worcester, Union Sab. Sch. \$100. for a Teacher, M. C. Richmond \$75., Union Church \$64.65, "S. J. B." \$5.	244 65		
"A Friend" for Freedmen in Texas	50 00		

RHODE ISLAND.

Bristol, E. Hathaway	5 00
Providence, High St. Ch. \$436., Pilgrim Sab. Sch. \$25., "T." \$4., By M. E. Torrey \$1.,	466 00

CONNECTICUT.

Ashford, Cong. Ch.	7 25	Amber, Alanson Adams \$5., G. D. Bishop \$1.	6 00
Berlin, Second Cong. Ch.	103 03	Anburn, H. B. Stiles	1 00
Bozrahville, Cong. Ch. \$8.65, and Sab. Sch. \$4.35.	13 00	Berkshire, First Cong. Ch. (in part) for a Teacher	25 20
Bloomfield, "A Friend"	2 00	Berkshire, Mrs. R. Kimball \$2., L. I. Standnard \$1.	3 00
Bristol, Cong. Ch. to const. ABNER TUTTLE, CHARLES NORTON and A. J. SESSIONS L. M's.	137 05	Brockport, Dr. L. Hundt	1 00
Chester, Samuel Silliman to const. ELIZABETH C. MILLS, SARAH A. LYNDY and CORDELIA G. SILLIMAN L. M's.	100 00	Canton, I. N. Heaton and D. Judd \$5. ea., Lucy Cahoon, W. E. Church and O. Squires \$2. ea., — \$3., Others \$11.50.	30 50
Colchester, Mrs. C. B. McCall	5 00	Corlandville, Mrs. J. S. Spencer	2 00
East Hampton, First Cong. Ch. \$250. for a Teacher, Mrs. A. H. Conklin \$1.66 for Orphan Boy.	251 66	Depanville, Mrs. Mary Patchin	1 00
Ellington, Cong. Ch. to const. MARY E. SMITH L. M.	56 59	East Hamburg, L. M. Chilcott	5 00
Glastenbury, First Cong. Ch.	175 09	East Otto, Mrs. D. T.	50
Greenwich, Dea. Jonas Mead	10 00	Elbridge, John K. Richards	10 00
Guilford, Jason Seward \$5., Mrs. Dr. Canfield \$5.	10 00	Ellington, Ch. Coll. by H. Terry \$13.87, D. S. Bailey \$5.	18 87
Hartford, Ellery Hills and Mrs. Ellery Hills \$50. ea., Elizabeth Coolidge \$25., and \$5. for Berea College; WILLIAM L. BEMIS \$30. to const. himself L. M., S. N. B. 50c.	160 50	Flushing, Cong. Ch. Sab. Sch. for a Teacher	45 00
Hebron, First Cong. Ch.	16 50	Gloversville	2 00
Killingly, Mrs. Warren Potter	2 60	Groton, Rev. A. Pomeroy	10 00
Lyme, Cong. Ch. for a Teacher	100 00	Hagaman's Mills, "A Friend"	100 00
Middleton, First Cong. Ch. \$70., Anna H. Phillips \$10.,	80 00	Hannibal, S. W. Brewster	10 00
		Harford, Robert Purvis \$30. to const. A. D. HEMINGWAY L. M., A. D. Hemingway \$8.50	38 50
		Harlem, Cong. Ch. Mon. Con. Coll.	16 00
		Hermion, H. Bartholomew \$2., Others \$5.	7 00
		Holley, Presb. Ch. \$28., Sab. Sch. \$6.75.	34 75
		Lockport, Cong. Ch. for a Teacher	28 52
		Lawrenceville, Coll. Bapt. Ch. \$23.50. Cong. Ch. Dea. L. Hurlburd \$5., Others \$12.50.	51 00
		Le Roy, Miss Matilda Jackson \$7., S. Covert, Mrs. S. Covert, H. Hammond and S. Kelsey \$5. ea., Others \$6., for a Teacher and to const. STEPHEN COVERT, L. M.	33 00
		Lima, Mrs. Paul Goddard	2 00
		Lisbon, Alex. Sparrowhawk and G. McFalden \$3. ea., Wm. Dawley, Mrs. L. Rogers and A. Martin \$2. ea., 36 Individuals \$1. ea., Others \$8.50.	54 50
		Livonia Station, ESTATE of Betsey Clark by Henry Dixon	111 49
		Louisville, Britton Harris \$2., 24 Individuals \$1. ea., Others \$13.50.	39 50
		Lowville, J. A. Northrup	5 00

Marcellus. Chester Moses and Amanda C. Covill \$5. ea., Wm. A. Plant, J. G. B. White and Edward Frost \$2. ea., 5 Individuals \$1. ea.	21 00
Mexico. Gates Miller.	5 00
Morrisville. Cong. Ch.	8 05
New Lebanon. Sab. Sch. Missionary Association	50 00
New York. Mrs. Hannah Ireland \$25., Church of the Puritans \$15., J. W. Owen & Co \$3., "A Friend" \$2., American Bible Soc. Grant of Bibles, 3065 Vols. Val. \$895.05.	45 00
Niagara Falls. Peter B. Porter.	5 00
Norfolk. Rev. W. Warner \$5., E. H. Atwater, H. M. Atwater, R. Griffiths and Julius Judson \$2. ea., M. S. Robinson \$1.50, 10 Individuals \$1. ea., Others \$1.75	26 25
Nyack. John W. Towt \$10., "A Friend" \$5. Oswego, "LEGACY OF E. L. L." \$200., J. W. Pitkin \$100.	15 00
Otisco. Mrs. Olive S. Frisbie	300 00
Peekskill. Rev. N. H. Wells	40 00
Perry Centre. Cong. Ch.	1 00
Pompey. Presb. Sab. Sch. \$16.49, Others \$3.50	37 85
Russel. I. M. Palmer \$4., Rev. H. Miles and Rev. L. S. Baker \$1. ea., Others \$3.	19 99
Seneca Castle. Mrs. Harriet Jones \$5., Mrs. Oliver Childs \$2.	9 00
Seneca Falls. Sebastian Chatham	7 00
Sherburne. Cong. Ch. J. Pratt \$5., T. A. Fuller \$5., Mrs. E. J. Rexford and Mrs. F. L. Rexford \$3. ea., Others \$46. to const. Mrs. JOSHUA PRATT and Mrs. HENRY T. DUNHAM, L. M.'s.	10 00
Spencerport. Cong. Sab. Sch.	65 00
Suspension Bridge. DEA. W. H. CHILDS \$30. to const. himself L. M., F. Spalding \$5., Rev. Abel S. Wood \$1.	28 46
Syracuse. Plymouth Ch. Sab. Sch.	86 00
Tadberg. Daniel Waterman and family	100 00
Waddington. Walter Wilson \$10., Geo. Wadell \$3., Wm. Harper, James Allison and "A Friend" \$2. ea., 12 Individuals \$1. ea., Others \$2.	20 00
Walton. "A Friend"	38 00
Washington Hollow. "M. B. P." \$35., "A Lady" \$10.	5 00
Watkins. Miss E. Diven \$5.50, Others \$1.	35 00
West Bloomfield. ESTATE of Wm. F. Sheldon by Myron S. Hall, Ex.	6 50
Williamsburgh. Mrs. A. M. K. Lyon \$30. to const. ELIPHALET LYON L. M.	500 00
Yonkers. H. M. Schieffelin	30 00
Youngstown. Presb. Ch.	10 00
	4 25

NEW JERSEY.

Jersey City. First Cong. Ch. to const. Mrs. VIRGINA E. HUNT and Wm. S. TAYLOR L. M.'s	67 50
New Brunswick. J. P. Langdon	10 00
Orange. Mrs. Susan H. Fowler \$3. and b. of C. Val. \$40.	3 00
Somerville.	1 00
Trenton. Geo. S. Grosvenor	10 00

PENNSYLVANIA.

Carbondale. Saml. E. Raynor	1 00
Conneaut. Mrs. Kendall, Wm. Homer, J. A. Scovill and J. Bollard \$5. ea., Sab. Sch. \$3.60, Others \$4.40	28 00
East Hickory. T. D. Collins	20 00
Meadville. Sab. Sch. by S. H. Clark	20 00
North East. B. T. Spooner	5 00

VIRGINIA.

Church Hill. Freedmen for Schools	50 84
Eastville. Freedmen for Schools	23 17
Norfolk. Freedmen for Schools	21 77

NORTH CAROLINA.

Colerain. Individuals	50
Fayetteville. Cicero Harris	3 85
Raleigh. Bureau R. F. and A. L.	20 00
Wilmington. Bureau R. F. and A. L.	20 00

GEORGIA.

Bainbridge. Freedmen for Schools \$153.16	
Bureau R. F. and A. L. \$100.	253 19
Savannah. W. L. CLIFT to const. himself L. M.	30 00
Southern Georgia. Freedmen for Schools by J. A. Rockwell.	1361 95

OHIO.

Ashtabula. James Dick	3 00
Chardon. J. I. Strong	1 00
Cleveland. A. Fuller \$5., Rev. C. L. Tambling \$5.	10 00
Cuyahoga Falls. Cong. Ch.	20 08
Delaware. Mrs. Amelia Hills	15 00
Hanoverton. George Sloan	15 00
Harnar. Cong. Ch. Mon. Con. Coll.	16 40
Kinsman. ESTATE of Mrs. Hannah B. Christy by John Christy, Ex.	100 00
Mount Vernon. E. S. S. Rouse	1 00
Norwalk. Simeon Jones	5 00
Painesville. J. W. T.	50
Ripley. "Subscriber"	10 00
Savannah. Hon. F. D. Parish	10 00
Saybrook. S. Cole	5 00
Tallmadge. T. F.	50

ILLINOIS.

Eureka. H. H. R.	50
Lamolle. Mrs. E. S. Knights	1 00
Lyndon. First Cong. Ch.	10 00
Paxton. W. H. and C. F. Holcomb	10 50
Plymouth. Mrs. Electa Terrel	5 00
Quincy. L. Kingman	5 00

INDIANA.

Hector. W. Morehous	2 00
Monticello. M. P. S.	25
New Albany. Individuals	1 00
_____ Individuals by Rev. A. M. Atkinson	5 00

MICHIGAN.

Adrian. Stephen Allen	5 00
Cold Water. E. Reynolds	2 00
Forest Hill. J. N. Robinson	1 00
Kalamazoo. Dea. Webster Johnson	1 00

IOWA.

Lyons. First Cong. Ch.	20 00
McGregor. Cong. Ch.	14 00

CALIFORNIA.

San Francisco. First Cong. Ch. \$274.69, A. A. Bancroft to const. Mrs. L. W. CLARK L. M. \$50.	324 69
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_____ D. W.	50
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DOMINION OF CANADA.

Toronto. Rev. Dr. Willis	4 00
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SCOTLAND.

Scottish United Presb. Theo. Students' Missionary Society £100. by D. Macrae.	663 89
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Received at the Cincinnati Office,
E. M. Cravath, Treas.
(\$8064.51.)
For A. M. A.

MASSACHUSETTS.

Hardwick. Cong. Sab. Sch.	10 25
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GEORGIA.

_____ Bureau R. F. & A. L.	7030 00
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ALABAMA.

_____ Freedmen for Schools	51 60
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For A. M. A. & W. F. A. C.

OHIO.

Bellefontaine. W. L. Nelson	1 00
Bethel. "A Friend"	1 50
Burton. In part	5 25
Dayton. United Brethren Ch.	45 00
East Cleveland.	26 00
Elyria. J. A. Topliff \$30., R. H. Penfield \$10., B. Upham \$3.	33 00
Four Corners. Cong. Ch. (in part) \$9.89, Mon. Con. Coll. \$3.61, others \$1.50.	15 00
Hamden. Harriett Ware	11 00
Huron. Private Coll. \$19., Evang. Assn. Ch. \$18.60.	37 60
Jersey. Lucinda Sinnet	3 00
Kinsman.	1 00
Lebanon. A. Holbrook & family	5 00
Madison. Central Cong. Ch.	60 00
Mallet Creek. Methodist Sab. Sch. \$30., ——— \$15.	45 00
Middlefield. L. S. Berell	5 00
Newbury.	1 00
Oberlin. G. P. Wyatt, John Ellis, E. W. Adams, J. F. Harman and Saml. Mathers \$5. ea., J. T. Peck \$3., W. H. Backus \$2.	30 00
Ravenna.	19 00
Ruggles. Cong. Ch. \$24.25, Juvenile Soc. \$7.35, Saml. Gault \$1.	32 61
Savannah. Private Coll.	24 50
Sheffield. Joshua Gage	5 00
Windham. Theron Wales	5 00

INDIANA.

Crawfordsville. James E. Cowan	160 00
Princeton. "A Friend"	5 00
Union City. C. R. Commons	15 00

MICHIGAN.

Grand Blanc. Edward Parsons	5 00
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KENTUCKY.

Lexington. By Henry King \$50., Freedmen for Schools \$2.50	53 50
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Received for Blind Boy, Jersey, Ohio, \$1.60, Plainfield Ills. \$1.35, Three Rivers, Mich. 50c., Whitinsville, Mass. \$2.25,.... 5 70

GREAT BRITAIN.

London. "English Friends" by William Allen £ 50.	318 00
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Received at the Chicago Office.

(\$1,765.29.)

ILLINOIS.

Altona. Cong. Sab. Sch.	10 50
Aurora. N. E. Cong. Ch. \$4.50 addl. \$25. in part, First Cong. Ch. \$5. addl.	34 50
Chicago. Chas. H. Howard	4 60
Dement. Cong. Ch. in part	27 00
Dover	55 00
La Harpe. Cong. Ch. \$16.50 and Sab. Sch. \$1.50, Meth. Ch. \$6.50.	24 50
Lisbon. Cong. Ch. addl.	10 00
Lombard. Union Ch. in part	18 90
Malta. Cong. Ch.	34 15
Morris. Cong. Ch. \$26., others \$14.25	40 25
Newark. Cong. Ch. addl.	10 00
Oak Park. Mrs. Morey	5 00
Ontario. Cong. Ch.	25 00
Pecatonica. Cong. Ch. in part	12 00
Peoria. Evangelical Ch.	4 75
Polo. Presb. Ch., by Geo. Lawson	15 00
Providence. Cong. Ch. addl.	16 00
Quincy. T. Terry	5 00
Ridott. "Friends"	7 21
Saint Charles. Cong. Ch.	29 40
Seward.	18 00
Toulon. " " in part	9 00
Washington Heights. Rev. Samuel Foster & Wife	50 00
Wheaton. Cong. Ch. addl.	15 00

WISCONSIN.

Allen's Grove. Cong. Ch.	7 00
Beloit. First Cong. Ch. addl.	5 00
Brandon. Mary C. Post	1 00
Bristol & Paris. Free Cong. Ch. Dea. C. M. Forbes addl.	100 00
Clinton. Cong. Sab. Sch.	7 00
Delavan. First Cong. Ch.	150 00
Elk Grove. Cong. Ch.	18 25
Green Bay. Presb. Ch.	15 00
Menasha. Cong. Ch.	42 50
Meeker's Grove. T. D.	25
Racine. First Presb. Ch.	112 00
Ripon. Cong. Ch.	35 00
River Falls. Bapt. and Cong. Ch. addl.	29 85
Sparta. S. S. Bingham	5 00
Waupun. Cong. Ch.	8 19
West Rosendale. Independent Cong. Ch.	31 00

MINNESOTA.

Austin. Oliver Hitchcock	16 00
Owatonna. Cong. Ch. and friends	16 00

MICHIGAN.

Alamo. I. Harkley	10 00
Alpine and Walker. Wm. Birdsall and Solon Wright \$5. ea., H. D. Wedge \$2., H. Parmerlee and T. W. Hilton \$1. ea.	14 00
Benzonia. Mon. Con. Coll.	17 00
Calumet. Capt. G. H. \$10., C. B., F. G. W., I. D. and Capt. I. V. \$5. ea. Dea. H. B. T., \$3., R. H. O. and T. W. B. \$2.50 ea.	38 00
Elk Rapids. S. S. Sprague, R. W. Coy and W. H. Fife \$1. ea.	3 00
Frankfort. Friends	4 00
Hart. Friends	3 00
Leland. Geo. Thompson and Others	11 09
Manistee. D. D. Secor \$5. "A Friend" \$2.	7 00
Marquette. S. P. E., A. C. and A. R. H. \$20. ea., I. M. W., M. H. M., P. W. and R. S. H. \$10. ea., A. K. and H. W. I. \$5. ea., "A Friend" \$3.	113 00
Montague. Geo. E. Dowling \$5., Others \$6.25	11 25
Northport. Friends	5 00
Norwood. D. F. Barber	2 00
Pleasanton. Friends	6 00
Rockford. A Friend	1 00
Saint Joseph. Cong. Ch.	12 50
Traverse City. D. C. Lead, P. Hannah and M. Bates \$5. ea., others \$5.25	20 25
Whitehall. John Welch \$5., others \$11.50	16 50

IOWA.

Burlington. Mrs. I. Everall	5 00
Clay. Sunday School Class	1 10
Clinton. Friends, addl.	29 10
De Soto. A. Collins	2 00
Fairfield. Cong. Sab. Sch. to const. MARGARET RATCLIFF L. M.	30 00
Fayette. Rev. I. I. Hill	5 00
Lansing. Cong. Ch. to const. R. P. SPENCER, L. M.	40 00
Lewis. Cong. Ch. to const. OLIVER MILLS, L. M.	30 00
Lyons. Cong. Ch. addl. \$15., Rev. T. M. Boss \$10.	25 00
Maquoketa. Friends	5 00
Newton. Cong. Ch. \$86.90, I. M. King \$5., D. A. Seymour \$10.	101 90
Winterseft. Friends	7 50
Wittenberg. Cong. Ch. \$30. to const. J. H. TAIT, L. M., Union Sab. Sch. near Wittenburg \$3.50	33 50

MISSOURI.

Chillicothe. Cong. Ch.	2 95
Saint Louis. First Trin. Cong. Ch.	68 45

DISTRICT OF COLUMBIA.

Washington. Mrs. A. N. Bailey	5 00
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Total \$29,305.42

W. E. WHITING,
Asst. Treas.